THE COSMOLOGY CONFLICT

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A Biblical and Historical Examination of the Shape of the Earth

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EARTHEN VESSELS
2 CORINTHIANS 4:7

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The Biblical Account

Over the course of the last five hundred years, the powers of darkness have waged a progressive assault against the true science of God's creation. While many Bible-believing Christians denounce evolution and the Big Bang theory for the satanic frauds that they are, there is another link in the chain of pseudo-science that mocks God's Word. This link appears to have slipped under the radar, and it is none other than the globe.

Many argue that the language used in the Bible to describe the Earth is wholly poetic; not scientific. It is said that the Bible is not a book of science and shouldn't be regarded as such. Although the Bible is indeed poetic, such expression was never intended to shroud plain truth. On the contrary, poetic language was employed to give life and beauty to the truth. It is the sophistries of men which have rendered mysterious what God has made clear. The apostle Paul warns us of these sophistries in his letter to Timothy, calling them out as "science falsely so called":

> 1 Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

It is theories which oppose the true science of the Bible that Paul rightly identifies as counterfeit knowledge or as "science falsely so called". In 2 Corinthians 10:5, he similarly implores us to cast down all pseudo-knowledge that sets itself against the knowledge found in God's Word:

> 2 Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God…

If one accepts the literal six-day creation account of Genesis chapter 1, and honours God on the seventh day which He sanctified, this

is evidence of faith. However, if one rejects the plain testimony of what God created during those six days, is this not by the same token a sign of unbelief?

Mainstream science today promotes the Big Bang theory and evolution as facts. The heliocentric model—in which the Earth is a globe that is both rotating on its axis and revolving around the sun—is similarly accepted as an irrefutable fact. Yet none of these beliefs can be sustained by Genesis 1, nor by any other part of God's Word. It is for this reason that Evangelical J. J. Davis states:

> Evangelicals have generally come to adopt the position that the Genesis accounts of creation are primarily concerned with the meaning and purpose of God's creative work and not with precise scientific details.…We look to the science of genetics to answer the scientific question of when human life begins and to the Bible for revelational answers concerning the value and purpose of human life.[1]

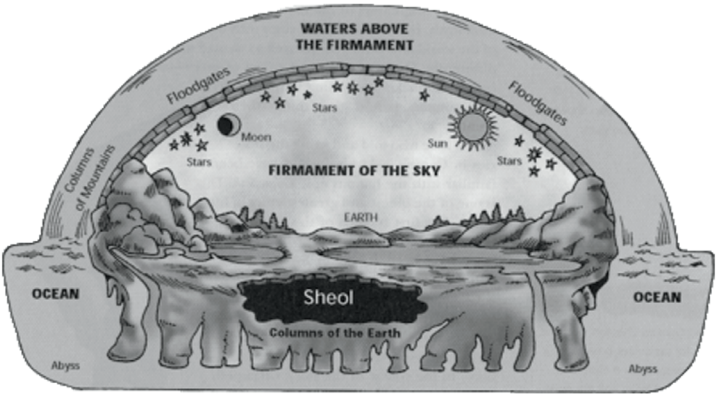
It is this compromised reasoning which has led many to doubt the authority of God's Word. The spherical Earth and the heliocentric model have been accepted by many who profess to believe in the Bible. Yet upon examination, these theories are wholly incompatible with Scripture. It should come as no surprise that men such as David, Isaiah, and King Solomon all believed in an entirely different model of creation. These men gained their understanding of the Earth from the book of Genesis which Moses wrote by inspiration of God. The following quotes from secular, Christian, and Jewish sources outline the cosmological view held by the writers of the Bible:

> Early Hebrews conceived of the universe as consisting of a disk-shaped Earth that was the center of the cosmos, in which a domelike sky was supported by pillars of heaven.
> - *National Centre for Science Education.*[2]

> In a nutshell, ancient Hebrew cosmology, as found in the Old

Testament, considers the world in which we live a relatively flat disk, covered by a dome. Something like a gigantic cake stand covered with one of those classic glass domes, if you will.
- *Aletia Catholic Journal.*[3]

The Hebrews regarded the Earth as a plain or a hill figured like a hemisphere, swimming on water. Over this is arched the solid vault of heaven. To this vault are fastened the lights, the stars. So slight is this elevation that birds may rise to it and fly along its expanse.
- *Jewish Encyclopedia.*[4]



Is one to be considered a heretic because they view the Earth from the same perspective as the writers of the Bible? I would hope not. A simple review of Genesis would expose the globe and the vast extent of outer space for the pseudo-science that it is. When read matter-of-factly, one finds simple logic in the account given to Moses. And unlike the complex heliocentric model that requires faith in theoretical physics, a child can easily understand the Genesis account. Let us now review Genesis chapter 1. Skipping past the creation of light on day one, let us review the second day of creation:

Genesis 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

> 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

On day two, the abyss of waters was divided into two bodies by a structure called "the firmament". The firmament separated the waters above from the waters below, creating an expanse in between. A correct conception of the firmament is key to understanding the Biblical model. In Hebrew, the word for 'firmament' is 'raqiya`' (H7549). This word appears only 17 times in Scripture and bears a very specific meaning. By contrast, the word for 'heaven' or 'heavens' (shâmayim) appears 395 times, and bears a much broader meaning.

Many argue that the word 'raqiya`' means merely an expanse or void, as the *Strong's Concordance* details. However, this cannot be the case based on two crucial points outlined in the first instance that the word appears.

Firstly, in Genesis 1:6-7 (the second day of creation), we find that the firmament is something which was "made":

> Gen 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
> Gen 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

"God *made* the firmament". This is stated in contrast to the work God performed on the first day of creation, when He said: "let there be light". Notice from the following passage that nothing tangible was made in order for light to appear on day one.

> Gen 1:3 And God said, Let there be light: and there was light.
> Gen 1:4 And God saw the light, that it was good: and God divided the light from the darkness.

No physical structure was built in order to divide the light from the darkness, for both light and darkness are immaterial by nature. Similarly, a void is also immaterial and intangible. Therefore, if the firmament is nothing more than a void or expanse, then it is not something which would need to be made or built. Yet that is exactly what is said of the firmament in Genesis 1:7.

The second proof that the firmament is a solid structure is that its indisputable function is to hold up an immense body of water. In order to do this, it must be both impermeable and strong; qualities which a void certainly lacks. Therefore, rather being a void itself, the solidity of the firmament is absolutely crucial to there being an expanse at all. Indeed, only once the solid structure of the firmament was "made" to divide the waters above from the water below, could a void or expanse exist in between. This is why the firmament was made on day two, prior to the creation of the stars, vegetation, and living things which God placed beneath it over the subsequent days. For example, on the fourth day of creation, we read:

> Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
> 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
> 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
> 1:17 And God set them in the firmament of the heaven to give light upon the earth,
> 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

In the same way that one might set a piece of furniture inside a house, God set the sun, moon, and stars inside the firmament. That is to say, within the expanse made by that solid structure separating the waters. Then on the fifth day of creation, God created the fowls of the air and the creatures of the sea. In verse 20 we read:

> Genesis 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

The fowls of the air were placed within the same expanse as the sun, moon, and stars, for this verse states that the fowls "fly above the earth in the open firmament of heaven." Some claim that the firmament in which the fowls fly and the firmament in which the heavenly bodies abide are separate from one another. Yet this cannot be the case, as the same Hebrew word 'raqiya`' is used for both, and there is no mention of additional firmaments being created in Genesis 1.

Since a correct interpretation of the firmament is key to understanding the Biblical model, let us examine its meaning a little deeper. As we've already seen, the Hebrew word for firmament is 'raqiya`', which comes from the root word 'raqa`'. This word provides a clue as to how the waters are held up above the firmament:

> H7554 raqa`
> A primitive root; to pound the earth (as a sign of passion); by analogy to expand *(by hammering); by implication to overlay (with thin sheets of metal): - beat,* make broad, spread abroad (forth, over, out, into plates), stamp, stretch.[5]

The concordance describes 'raqa`' as an action comparable to processing metal sheets. This indicates that the firmament holding up the waters above is comprised of a solid material. The Bible translators understood this as they used the word 'firm' in their rendition of the word. This concept of a solid material bearing up the waters above is found in many Scriptures and was evidently believed by the ancient writers. For example, Elihu marvels at God's engineering by posing the following question to Job:

> Job 37:18 Hast thou with him spread out [H7554] the sky, which is strong, and as a molten looking glass?

Here, the word for "spread out" is 'raqa`'; the same word we have just examined. To the Hebrew mind, this would conjure up an image of hammering a solid material such as metal. This word is also used by Moses in the book of Exodus to describe the shaping of gold into thin plates:

> Exodus 39:3 And they did beat [H7554] the gold into thin plates, and cut it into wires…

It would be nonsensical to employ such imagery to describe a void or expanse. Nor would one use the words 'strong' or 'molten' (which denotes cast metal) to describe air. Rather, Elihu understood that above the expanse in which we live was a solid reflective band which could be likened to a metallic mirror. In Elihu's mind, this band obviously needed to be strong in order to bear up the immense weight of the waters above it. Interestingly, Bible commentator Albert Barnes came to the same conclusion, despite himself believing that the Earth is a globe:

> …the prevailing impression was that the sky was solid and was a fixture in which the stars were held…*Which is strong*—Firm, compact. Elihu evidently supposed that it was solid. It was so firm that it was self-sustained…*And as a molten looking-glass*—As a mirror that is made by being fused or cast. Mirrors were commonly made of plates of metal highly polished…*There can be no doubt that the early apprehension in regard to the sky was, that it was a solid expanse,* and that it is often so spoken of in the Bible.[6]

Conclusively, the Bible writers believed that the firmament consists of a solid material. Let us now examine some passages which reveal how they perceived its shape. In harmony with the historical sources cited earlier, the *New American Standard Bible* describes the firmament as being in the shape of a dome:

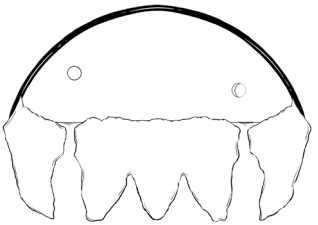
> Amos 9:6 (NASB) The One who builds His upper chambers in the heavens And has founded His *vaulted dome over the earth,*

> He who calls for the waters of the sea And pours them out on the face of the earth, The LORD is His name.

For the firmament to be shaped like a dome, the Earth itself must be both round and flat. A dome cannot be placed over a sphere. In the book of Isaiah we find a similar portrayal of the firmament in respect to both its shape and material quality:

> Isaiah 40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

Isaiah's understanding of the *material* nature of the sky is manifest in his declaration: "[God] stretcheth out the heavens as a curtain". This pairs perfectly with Elihu's conception of the heavens as being solid, for he said: "[God] spread out the sky, which is strong, and as a molten looking glass". To assume that these two verses (and others like them) represent nothing more than a poetic portrayal of God's handiwork, is to render them meaningless. Though none would deny that this verse is rich with beautiful similes and poetic rhythm, its overarching splendour is the practical comparison between the heavens (an aspect of God's handiwork) and a tent (an item of man's handiwork). As a tent bends into an arch over a flat floor and protects its inhabitants from the elements above, so the Lord bent a solid firmament over the Earth to provide a habitable expanse for His beloved creatures.



To highlight God's thoughtful provision for man's shelter was Isaiah's ultimate aim. Yet this beautiful message is destroyed when one claims that the verse showcases nothing more than poetic license. Consider the passage once more in light of the evidence just presented:

> Isaiah 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?
> 40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

In context, we find that the prophet gives a subtle rebuke to his audience before launching into his description of the Earth in verse 22. Essentially, Isaiah points to the principles of creation as being fundamental concepts which they who claim to be the people of God should know and understand. Why? Isaiah had already asked the people in verse 18: "To whom then will ye liken God? or what likeness will ye compare unto him?" The facts of creation testify to a glorious, loving, and caring God, as the illustration of the tent perfectly demonstrates.

Bear in mind that in this chapter, Isaiah is addressing idolatrous Israel. And it is in dire contrast to their false gods—which were "the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell"—that Isaiah illuminates the majesty and loveliness of the God of creation. (See Deuteronomy 4:28.) Indeed, Isaiah uses the facts of creation as proof that the one true God takes an active role in caring for His creatures.

With regard to the term 'circle' in Isaiah 40:22, it simply means what it says. Isaiah knew the word for a sphere because in Isaiah 22:18, he says that God would toss His rebellious people "like a ball" (using the Hebrew word 'dûr'). However, when referring to the Earth in chapter 40, Isaiah uses the Hebrew word 'chûg' (which means cir-

cle) to indicate that it is round but flat.

In this case, one might wonder what keeps the seas and oceans from falling off the edges of the flat Earth. The answer is found in Proverbs 8, where ~~Jesus~~ testifies that He was there when God "gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth". Proverbs 8:29. This is confirmed by Job who declares: "He hath compassed the waters with bounds, until the day and night come to an end." Job 26:10. Interestingly, this verse not only teaches that God has set a boundary for the waters, but that this boundary is in the shape of a circle. In fact, the Hebrew word for "compassed" is the word 'chûg', which the concordance defines as: "to describe a circle". Therefore, just as one would use a compass to draw a circle, this verse reveals that God has set in place a circular boundary for the waters. David makes a similar reference to the bounds which surround the waters in Psalm 104. He declares: "Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." Psalm 104:9.

Furthermore, in his commentary on Isaiah 40:22, Albert Barnes declares: "The globular form of the earth was then unknown; and the idea is, that God sat above this extended circuit, or circle; and that the vast earth was beneath his feet." As mentioned earlier, Albert Barnes himself believed in a globe, yet he acknowledges that the Hebrew people did not, for the concept of a spherical Earth was then entirely unknown. Rather, Barnes interprets Isaiah 40:22 matter-of-factly, just as the Hebrews did, and does not attribute the word 'circle' to being a poetic rendering of the word 'sphere'. Barnes states that from the viewpoint of Isaiah, God sits above the flat circle of the Earth. Yet Isaiah was not alone in holding to this view. The prophet Ezekiel was privileged to behold a vision of the firmament, of which he reports: "the heavens were opened, and I saw visions of God". Ezekiel 1:1. Ezekiel's description of the firmament is as follows:

> Ezekiel 1:22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

According to Ezekiel, the firmament is made of a solid material, comparable to crystal. Now notice what Ezekiel saw on the other side of the firmament:

> Ezekiel 1:26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

Ezekiel saw that the throne of God was situated above the firmament which covered the Earth. This harmonises perfectly with the following testimony from Moses:

> Exodus 24:10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

Moses also saw the God of Israel seated on His throne in heaven, and noted that beneath His feet was a solid material which looked like "a *paved* work of a sapphire stone". Interestingly, the Hebrew word for 'paved' is the word 'libnâh' (H3840), which comes from the root word 'lâban' (H3835). This word means "whiteness, that is, (by implication) transparency".[7] With this in mind, the *Young's Literal Translation* of Exodus 24:10 reads:

> Exodus 24:10 (YLT) and they see the God of Israel, and under His feet is *as the white work of the sapphire*, and as the substance of the heavens for purity;

Moses saw that beneath God's feet was a structure which had the appearance of "the white work of the sapphire". Although sapphires are generally thought of as being blue in colour, there are in fact white sapphires. It is known that sapphires receive their colour

"from the trace elements present within the earth when the crystal is forming." It is thus that "white sapphires are quite rare; they are completely untouched by trace elements."[8]

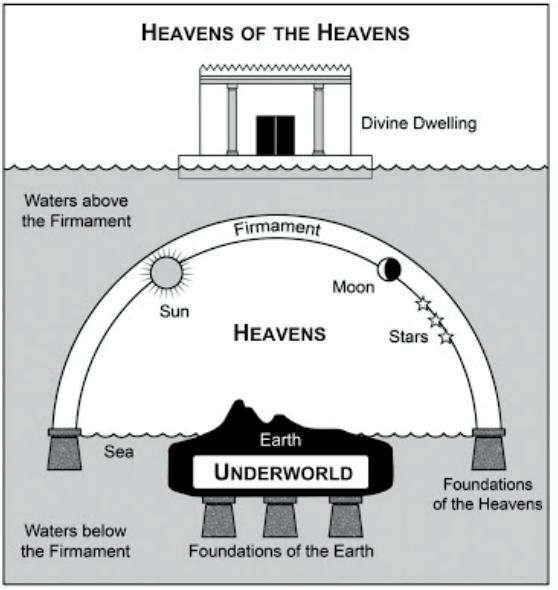
Moses is clearly describing the same firmament spoken of by Ezekiel. For in verse 22, Ezekiel describes the firmament as being "the colour of the terrible *crystal*, stretched forth over their heads above." White sapphire is a completely colourless crystal. It is transparent, which is why the Hebrew word 'libnâh' is used, and why Moses states that beneath God's throne was "as it were a paved *[white/transparent]* work of a sapphire stone, and as it were the body of heaven in his *clearness*". The sapphire crystal bears a truly astounding quality. The Moh's scale—which ranks the hardness of minerals from a scale of 1–10—places sapphire (the corundum crystal structure) at a 9. Amazingly, diamond is the only crystal harder than sapphire, with a ranking of 10 on the Moh's scale.[9]

With this in mind, the firmament—as seen in vision by both Ezekiel and Moses—is likened to a clear yet incredibly solid structure. Furthermore, these men both saw that God's throne was situated just above this structure. And yet, we learnt earlier that there are waters above the firmament, since its purpose is to separate the waters above from the waters below. So how is it that God's throne is above the firmament, when that space is occupied by waters? Consider the following passage from Psalm 104, in which the psalmist beautifully harmonises Ezekiel's description of God's throne above the firmament, with the knowledge of the waters held up above:

> Psalm 104:3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

God has placed the beams of His chambers in the waters above the firmament! Albert Barnes once again expounds the same conclusion:

The word rendered "beams" [from the Hebrew word "aliyâh"] means "an upper chamber, a loft"...It refers here to the chamber - the exalted abode of God - as if raised above all other edifices, or above the world. The word "waters" here refers to the description of the creation in Gen 1:6-7 - the waters "above the firmament," and the waters "below the firmament." The allusion here is to the waters above the firmament; and the meaning is, that God had constructed the place of his own abode - the room where he dwelt—in those waters; that is, in the most exalted place in ~~the~~ universe. It does not mean that he made it of the waters, but that his home—his dwelling place—was in or above those waters, as if he had built his dwelling not on solid earth or rock, but in the waters, giving stability to that which seems to have no stability, and making the very waters a foundation for the structure of his abode.



Once more, this principle highlights the love and beneficence of the God of creation. Rather than locating Himself billions of light years away, our God has His throne just above the firmament, and is constantly observing and taking care of the inhabitants of Earth below! Yet none of these verses have any relevance in the heliocen-

tric model. For in the sun-centred system, it is claimed that "there is no firmament, and there are no waters above it."[10] The science textbooks are utterly silent on the presence of a firmament and waters above for the simple reason that science denounces their existence. And yet this is the model which many Christians are choosing to uphold and defend.

The Earth Has Foundations

Another oft-repeated declaration of Scripture is that the Earth is built upon foundations. The prophet Samuel describes these foundations as pillars: "for the pillars of the earth are the LORD'S, and he hath set the world upon them." 1 Samuel 2:8. Zechariah confirms the same: "The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth". Zechariah 12:1. One might argue that these verses are simply poetic; that the Earth isn't built upon literal pillars. Yet this concept is communicated by the Creator Himself. God speaks audibly with Job and says: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." Job 38:4. In verse 6, God reiterates His challenge by asking: "Whereupon are the foundations thereof fastened?"

Would God challenge Job with a question that was metaphorical? Would God challenge Job with a question that couldn't be answered because there are no real foundations? Such would not be a fair or honest challenge. The fact is that God Himself is speaking to Job and twice He declares to have laid the foundations of the Earth. And yet, the Christian who believes in a spinning globe hurtling through space cannot accept these words as literal, even though they were spoken by God Himself with regard to His own creation. This a prime example of how the heliocentric paradigm leads people to doubt God's Word.

The Earth does have foundations, and as we saw from the first day of creation, these foundations were established upon the waters of

the great deep. *The Jewish Encyclopedia* once again confirms that this is what the Hebrews believed:

> …the Hebrews believed that in the beginning, before earth and heaven had been separated, there were primeval ocean and darkness. From this the "word of God" called forth light. He divided the waters: the upper waters he shut up in heaven, and on the lower He established the earth.[11]

This understanding of the first day of creation harmonises perfectly with many other passages of Scripture. As the psalmist declares: "For he hath founded it upon the seas, and established it upon the floods." Psalm 24:2. During the flood, "all the fountains of the great deep [were] broken up, and the windows of heaven were opened." Genesis 7:11. The waters which flooded the Earth came from both above and beneath. Yet while the windows of the firmament were opened, not all the waters were let loose. In Genesis 8:2 we find that after a period of time, God closed the windows of heaven and the waters were held back. The verse reads: "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained". Furthermore, David declared long after the flood: "Praise him, ye heavens of heavens, and ye waters that be above the heavens." Psalm 148:4. The firmament and the waters above remain to this very day!

The Earth is Stable and the Sun Moves

God ordained that it would be the work of the sun and moon to dictate the days, nights, seasons, and years that mankind would experience on Earth. By contrast, the heliocentric model affirms that it is the Earth's role to generate the days, seasons, and years by rotating on its axis and revolving around the sun. This is far removed from the outline of Genesis 1:14, where God declares that the sun and moon were "to divide the day from the night; and be for signs, and for seasons, and for days, and years".

Moreover, it's important to note that the Earth predates the sun. As we've seen, the sun was created on day four and was placed within the expanse created by the firmament above the Earth. According to this account, how could the Earth be revolving around the sun? Return to the illustration depicted earlier and you will see that it is a physical impossibility for the Earth—which is the base—to be moving around the sun which is confined to the space above it. This is one example of how the heliocentric model is utterly incompatible with the Genesis account.

Furthermore, in Psalm 93:1, we're told that "the world also is stablished, that it cannot be moved." This is repeated almost word for word in 1 Chronicles 16:30: "the world also shall be stable, that it be not moved." By contrast, we're told in many passages that the sun does move. In Psalm 19:1, David proclaims: "The heavens declare the glory of God; and the firmament sheweth his handywork." The firmament is a topic which should be studied because it highlights the majesty of an excellent and perfect God. This is just the point which Isaiah is making in chapter 40 of his book. David goes on to say:

> Psalm 19:4 In them [the heavens] hath he set a tabernacle for the sun,
> 19:5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.
> 19:6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

How can one harmonise this passage—in which David compares the sun to a strong man running a race and to a bridegroom leaving his chamber—with the heliocentric model? How can one reconcile David's assertion that the sun moves in a circuit, with the belief that it is the Earth which rotates and circuits around the sun? Once again, we see that the Bible and the heliocentric view are utterly incongruous with one another.

If one stands with Scripture, they must conclude that it is the sun which moves; not the Earth. Yet as Job acknowledges, God has the power to cause the sun to stand still, as it did before Joshua when "the sun stood still in the midst of heaven." Joshua 10:13. Job states that God simply "commandeth the sun, and it riseth not". Job 9:7. For those who accept the Biblical model, it isn't hard to visualise the sun standing still in the midst of the expanse created by the firmament. The same does not apply to those who uphold the heliocentric model. This model not only presumes that the Earth is rotating on its axis and revolving around the sun, but that the entire solar system is charging through space at a speed of 828,000 km/h. Joshua reveals that God commanded the sun to stand still and it "hasted not to go down about a whole day." If Earth was kept still for even 12 hours, it would end up being 10 million kilometers behind the rest of the solar system. Does it not make far more sense to take God at His Word, and to accept that it was the sun which stood still in the midst of heaven, just as He says?

When one takes hold of God's Word in this way, the ramifications are truly wonderful. We find that we are not revolving around the sun; a concept which has its roots in pagan sun worship. Further, we are not upheld by the sun's so-called gravitational pull. For God "hangeth [suspends] the earth upon nothing". Job 26:7. It is God who holds the Earth in place. "I bear up the pillars of it," He says in Psalm 75:3. Indeed, the Earth is the centre of God's design. We are upheld by His power, and are truly the apple of His eye.

To this end, we have seen that the Bible writers believed in a flat-Earth model, basing their understanding on Genesis and the Old Testament Scriptures. In this model, the Earth's surface is understood to have a flat, circular face over spanned by a tent-like structure called the firmament. The firmament is a solid structure which holds the waters above and maintains their division from the waters beneath. And the sun, moon, stars, and the fowls of heaven abide in the expanse created by the firmament.

In the next part of this book, we will examine the history of cosmology, tracing onwards from the Hebrew understanding to the view widely accepted today. We will uncover how, when, and by whom the globe theory was introduced, and examine the ramifications that this new theory has had both then and now.

The History of Cosmology

It is beyond question that the ancient Hebrews conceptualised a flat, non-rotating Earth. This has been proven not only by the concurrence of secular and religious historians, but from the Bible itself. Let us now examine the origins of the heliocentric model and the rotating globe. Not surprisingly, this concept is founded in heathen philosophy, as are most unscriptural teachings. *Encyclopaedia Britannica* states:

> Credit for the idea that Earth is spherical is usually given to Pythagoras (flourished 6th century BCE) and his school…[12]

Interestingly, Origen and Augustine—church fathers to whom much of the errors of Christianity can be attributed—were heavily influenced by the ideas of Plato. Concerning the Earth, Pythagoras and Plato taught a *geocentric* globe model. The first *heliocentric* globe model is credited to Aristarchus, as the following quote highlights:

> A Greek astronomer of the 3rd century bc, Aristarchus of Samos was the pioneer of the theory that the Sun is at the center of the universe and that Earth revolves around it.[13]

The early Christian Church is not recorded as having adopted these heathen concepts. And during the dark ages, the heliocentric theory (along with all learning) slumbered amidst the Romish gloom. However, due to the rapid resurgence of Bible knowledge in the early 16th century, a fresh assault was mounted by the powers of darkness upon the truth of God's Word. That faith in the Scriptures might again be wrested from the hearts of men, the revelation of God was supplanted by the teachings of philosophers.

The following quote was written by Andrew Dickson White; an evolutionist and supporter of the heliocentric model. As one with-

out any bias towards the Biblical model, White reveals the victory that was gained over the Genesis account of creation through the theories of five men in particular:

> In the latter half of the sixteenth century these evolutionary theories [theories discounting a literal 6 day creation] seemed to take more definite form…For there came, one after the other, five of the greatest men our race has produced—Copernicus, Kepler, Galileo, Descartes, and Newton—*and when their work was done the old theological conception of the universe was gone.* "The spacious firmament on high"—"the crystalline spheres"—the Almighty enthroned upon "the circle of the heavens," and with his own hands, or with angels as his agents, keeping sun, moon, and planets in motion for the benefit of the earth, opening and closing the "windows of heaven," letting down upon the earth the "waters above the firmament," "setting his bow in the cloud," hanging out "signs and wonders," hurling comets, "casting forth lightnings" to scare the wicked, and "shaking the earth" in his wrath: *all this had disappeared.* These five men had given a new divine revelation to the world ; and through the last, Newton, had come a vast new conception, *destined to be fatal to the old theory of creation…these men gave a new basis for the theory of evolution as distinguished from the theory of creation.*[14]

The crux of this passage is astoundingly clear. The work of Copernicus, Kepler, Galileo, Descartes, and Newton was fatal to the ~~theory of creation~~. Their work paved the way for the theory of evolution and later, the Big Bang theory. Let us briefly examine the work of some of these men.

Copernicus: Approved by Rome

Nicolaus Copernicus is credited with bequeathing to the Christian West the theory of heliocentrism. Before Copernicus' ideas went mainstream, it was commonly understood that the Earth—and not the sun—was the centre of the cosmos.

Copernicus lived during the height of the reformation. He was a contemporary to Martin Luther, John Calvin, William Tyndale, and Huldrych Zwingli, as well as many other Protestant reformers. However, unlike these brave men, Copernicus did not embrace the revolutionary ideas that came with the revival of Bible knowledge. With reference to Angus Armitage's book *Copernicus, the Founder of Modern Astronomy* (1990), Robert J. Spitzer makes the following comment:

> Copernicus was a devout Catholic who took minor orders as a Catholic cleric and was a canon lawyer within the Catholic Church.[15]

An analysis of the timing in which Copernicus' findings were published reveals critical insight into the enemy's design. Leading up to the time that Copernicus' book was published, the Papacy had been losing its grip on the minds of men. The great detector of error—the Holy Scriptures—had at last been placed within reach of the common people. And with Johannes Gutenberg's invention of the movable type printing press in 1450, the Bible was made affordable. In 1516, Erasmus produced a purified Greek manuscript, known as the *Textus Receptus*, that became the basis of Martin Luther's translation of the New Testament into German in 1522, and subsequently William Tyndale's English translation in 1534. As the historian Benjamin Wilkinson writes:

> The medieval Papacy awakened from its superstitious lethargy to see that in a third of a century, the Reformation had carried away two thirds of Europe. Germany, England, the Scandinavian countries, Holland, and Switzerland had become Protestant. France, Poland, Bavaria, Austria, and Belgium were swinging that way.[16]

In 1517, Martin Luther nailed his 95 theses to the door of the Castle Church in Wittenberg, marking the dawn of the Protestant reformation. Twenty-six years later, Copernicus' exposition of heliocen-

trism was published in his book, *On the Revolutions of the Heavenly Spheres*, which debuted in 1543. By this stage, the papacy's very existence was being threatened by the wide circulation of the Bible. Therefore, it can be of no coincidence that Copernicus' book was published at this time. And as previously stated, the influential polish astronomer had imbibed the heliocentric theory from the writings of pagan philosophers.

What's more, Copernicus' profuse writings on the subject sparked an interest in Rome. So much so, that in 1533, the Pope's personal secretary, Johann Albrecht Widmannstetter, outlined Copernicus' findings before Pope Clement VII and his cardinals. The Pope was impressed, and gave his personal approval of the heliocentric theory.

The idea of a spherical earth was not new to the scholastics of the 16th century, owing to their love of Greek philosophers such as Plato who held to a geocentric globe. However, the scholars had not yet dared to assert that the Earth rotated around the sun, as they well knew the Biblical position that the sun moves over a stationary Earth.

Yet the crisis called for bolder steps. After hearing the heliocentric theory in detail, the scholastics in Rome discerned that this sun-centred pagan cosmology stood in direct opposition to the Earth-centred system that Scripture describes. Recognising the potential damage this new theory could inflict upon faith in the Scriptures, one of the Cardinals—of whom we may have little doubt was in the audience of the lecture given years earlier—appealed to the astronomer. In 1536, Cardinal Nikolaus von Schönberg wrote a letter to Copernicus, urging him: "communicate this discovery of yours to scholars." Copernicus later published this high profile letter in his book, *On the Revolutions of the Heavenly Spheres*.

Notwithstanding this invitation from the highest authorities in Rome, Copernicus remained reluctant to face the storm of contro-

versy that would follow such an open attack on the Scriptures. He therefore stalled in publishing his work until the year of his death in 1543. However, news of the new theory had evidently gotten around, for in 1539, four years before Copernicus' publication, Martin Luther said in conversation:

> There is talk of a new astrologer who wants to prove that the earth moves and goes around instead of the sky, the sun, the moon, just as if somebody were moving in a carriage or ship might hold that he was sitting still and at rest while the earth and the trees walked and moved. But that is how things are nowadays: when a man wishes to be clever he must . . . invent something special, and the way he does it must needs be the best! The fool wants to turn the whole art of astronomy upside-down. However, as Holy Scripture tells us, so did Joshua bid the sun to stand still and not the earth.[17]

While keenly identifying the unscriptural error of Copernicus, Luther may not yet have perceived the design of the Papacy in this new science. The diabolical scheme to supplant the authority of the Scriptures with the teachings of men had been outlined by Cardinal Thomas Wolsey; one of the enemies of William Tyndale. Wolsey's expert cunning had earned him the position of personal advisor to Pope Clement VII, and he dominated the English government of King Henry VIII.[18] Wolsey's advice was as follows:

> Since printing [of the Scriptures] cannot be put down, it is best to set up *learning against learning,* and by introducing all persons to dispute, to suspend the laity between fear and controversy. This at most will make them attentive to their superiors and teachers.[19]

The Papacy determined to pit the learning of heathen philosophers against the learning of the Scriptures, that faith in the Bible may once again wain dim. In this light, what better place to begin than the very first chapter, where an attack could be forged against the stated facts of creation? Moreover, in his expose' on the Jesuits titled

Rulers of Evil, Frederick Saussy outlines the source materials used by the Papacy to counter the Bible and the reformation:

> An enormous trove of gnostic learning had been brought from the eastern Mediterranean by agents of Clement VII's great-grandfather, Cosimo d'Medici. [1389 - 1454]…these celebrated mystical, scientific and philosophical scrolls and manuscripts flattered humanity. Cosimo had stored huge quantities of this pagan material in his library in Florence. The Medici Library, whose final architect was Michaelangelo, welcomed scholars favored by the papacy. These scholars, not surprisingly, soon began emulating the papacy in focusing more upon humanity than upon the Old and New Testaments. So extensive was the Medici Library's philosophical influence that even scholars today consider it the cradle of Western civilization.[20]

As was devised against ancient Israel, pagan culture was raised up as a standard against the Scriptures. This was accomplished not only through the entrancing dramas of William Shakespeare and works of occult artists such as Michelangelo, but by the employment of heathen conceptions of the universe that were to be rebranded as science.

With penetrating foresight did Erasmus of Rotterdam perceive the outcome of this widespread obsession with heathen writings among scholars. In *The History of the Reformation in the Sixteenth Century Volume 1*, Jean Henri Merle d'Aubigne records the following words spoken by Erasmus in 1516:

> I have a fear and it is, that, with the study of ancient literature, ancient Paganism will reappear.[21]

It is well known that the Greek philosopher Plato was among the first to formally declare the Earth a globe. Nevertheless, Plato believed in a geocentric model. Copernicus took the notion of a spherical Earth one step further by popularising the heliocentric (sun-centred) theory.

As we have seen, Copernicus was a scholar favoured by the Papacy, for the highest Cardinals in Rome requested that his work on the heliocentric model be published. To support his theory, Copernicus based his argument on neither the Old nor the New Testament, but rather gave credit to the pagan philosopher Aristarchus. However, the Greek philosophers were not the only source from which Copernicus obtained his inspiration. In the following bizarre reading from Copernicus' book *On the Revolutions of the Heavenly Spheres*, we observe the deranging effect of meddling with pagan material:

> In the middle of all, however, resides the sun. For in this *most beautiful temple,* who would place this lamp in any other or better place than this, from where it can illuminate the whole universe all at once? *Not unjustly,* then, *some call the sun* the lamp of the cosmos, others its *mind* and others still its *governor.* Trismegistus calls it *a visible god*.[22]

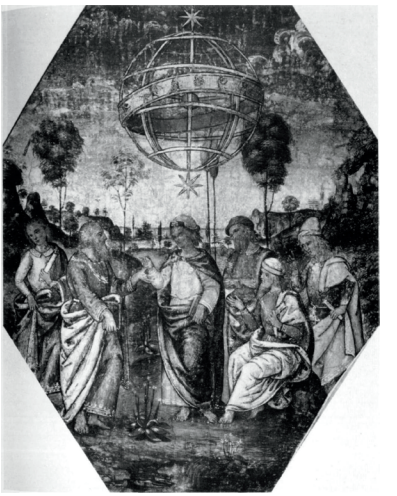
Copernicus' fascination with heathen writings led him to adore the shining object of pagan worship: the sun. His astronomical assertions—like the heathen he obtained them from—found their spring in idolatry rather than observation. Far from the objective and rational language of a scientist, Copernicus, peeping and muttering in the mystical sophistry of a magician, declared that the sun resides in a "most beautiful temple", and that it is justly named the "mind and governor of the universe", and "a visible god"! Such ramblings are certainly not Biblical; neither are they scientific. This fact begs the question: could heliocentrism—the sun-centred system—be just another guise for Babylonian sun worship that has found its way into Christian belief, alongside the trinity and Sunday sacredness?

It's worth noting that in the previous quotation, Copernicus makes mention of one heathen philosopher by name: Hermes Trismegistus. Trismegistus is believed to have lived during Pharaonic Egypt; his writings being known as the Hermetica. The Hermetic texts

were viewed with great importance during the Renaissance, and influenced much of the esoteric art and literature of that period. Pope Borgia even commissioned the renowned artist Pinturicchio to paint the ceiling of the Borgia apartments of the Vatican with scenes of Hermes Trismegistus, along with other Egyptian icons. These paintings and frescoes were executed between 1492 and 1494. Copernicus clearly fancied these fashionable fables of Hermes Trismegistus since his famous proposition (the sun-centred cosmology) can be found several times in the writings of this celebrated Egyptian Magi. For example, in Treatise XVI of the Hermetica, Trismegistus writes:

> [7] For the Sun is situated at the centre of the cosmos, wearing it like a crown....
> [17] Around the Sun are the six spheres that depend from it: the sphere of the fixed stars, the six of the planets, and the one that surrounds the Earth....
> [18] Therefore, the father of all is god; their craftsman is the sun; and the cosmos is the instrument of craftsmanship.[23]

The "thrice-greatest" Hermes Trismegistus holding an armillary sphere depicting his cosmology.



Hermes Trismegistus with the Zodiac Room of the Sibyls, Appartamento Borgia, Vatican.

After surveying all the evidence, it is abundantly clear that Copernicus' publication was nothing more than what Cardinal Wolsey coined: 'learning against learning'. Rome had set the false learning of heathen philosophers in a collision course with the true learning of the Scriptures, which at the time, were doing great damage to her temporal and spiritual dominions. Indeed, Copernicus' theory emerged at the very beginning of Rome's counter-reformation, making it one of the first shots fired against the Bible. With this, the arch deceiver succeeded in bringing the population to dispute over the accuracy of the Genesis account of creation. This initial undermining would eventually evolve into a strong delusion over the succeeding centuries, carrying devastating effects for the intellectual classes of Christendom, and leading them to reject the Scriptures altogether in favour of 'reason', as we shall soon discover.

Interestingly, Martin Luther—a contemporary of Copernicus—was aware of the fascination with pagan material that was captivating the scholars of his day. Foreseeing the pernicious results of such 'learning against learning', Luther wrote the following in 1522:

> I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labour in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt.[24]

How true Luther's words have proven to be. Yet what of the other Protestant reformers? How did men such as Calvin, Melanchthon, and Zwingli respond to this new Copernican theory?

The Reformers Reject Copernicus

Would any informed Christian contest the fact that nothing but error and darkness came from the Catholic Church during that lively period of the Reformation? Would any dare suggest that these

new celestial theories—which came from a member of the clergy and were sanctioned by the highest Cardinals in Rome—was a message from heaven?

It was a power from beneath which worked through the Papal channels. However, the Spirit of God raised up a standard against the errors of the Papacy. Indeed, the reformers took a decided position against the conclusions of Copernicus. Let us begin with the writings of John Calvin, who unsparingly denounced the unscriptural errors of Copernicus' heliocentric model:

> The Christian is not to compromise so as to obscure the distinction between good and evil, and is to avoid the errors of those dreamers who have a spirit of bitterness and contradiction, who reprove everything and prevent the order of nature. *We will see some who are so deranged, not only in religion but who in all things reveal their monstrous nature, that they will say that the sun does not move, and that it is the earth which shifts and turns. When we see such minds we must indeed confess that the devil posses them,* and that God sets them before us as mirrors, in order to keep us in his fear.[25]

> A simple survey of the world should of itself suffice to attest a Divine Providence. *The heavens revolve daily*, and, immense as is their fabric, and inconceivable the rapidity of their revolutions, we experience no concussion—no disturbance in the harmony of their motion. *The sun, though varying its course every diurnal revolution, returns annually to the same point.* The planets, in all their wanderings, maintain their respective positions. How could the earth hang suspended in the air were it not upheld by God's hand? *By what means could it maintain itself unmoved, while the heavens above are in constant rapid motion, did not its Divine Maker fix and establish it?...*Yea, he hath established it.[26]

Calvin's opposition to the heliocentric model arose from his knowledge of the Scriptures. In order to confirm Calvin's disbelief in the globe—which we saw had its origin in pagan philosophy—let us

consider one more quotation:

> …every one appropriates to himself some peculiar error; but we are all alike in this, that we substitute *monstrous fictions* for the one living and true God—a disease not confined to obtuse and vulgar minds, but affecting the noblest, and those who, in other respects, are singularly acute.
>
> How lavishly in this respect have the whole body of philosophers betrayed their stupidity and want of sense? To say nothing of the others whose absurdities are of a still grosser description, how completely does *Plato, the soberest and most religious of them all, lose himself in his round globe?*[27]

Calvin recognised the unscriptural foundation of the globe theory, and clearly believed in a flat Earth. Returning to White's book, *A History of the Warfare of Science with Theology in Christendom,* we find further insights into the Protestant revolt against Copernican heliocentrism. Bear in mind that this author rejected creation in favour of the theory of evolution.

> The Reformation did not at first yield fully to this better theory. *Luther, Melanchthon, and Calvin were very strict in their adherence to the exact letter of Scripture.* Even Zwingli, broad as his views generally were, was closely bound down in this matter, and *held to the opinion of the fathers that a great firmament, or floor, separated the heavens from the earth; that above it were the waters and angels, and below it the earth and man.* p97.
>
> *All branches of the Protestant Church—Lutheran, Calvinist, Anglican—vied with each other in denouncing the Copernican doctrine as contrary to Scripture;* and, at a later period, *the Puritans* showed the same tendency. p126.
>
> Melanchthon, mild as he was, was not behind Luther in condemning Copernicus. In his treatise on 'the Elements of Physics', published six years after Copernicus's death, he says: "*The eyes*

are witnesses that the heavens revolve in the space of twenty-four hours. But certain men, either from the love of novelty, or to make a display of ingenuity, have concluded that the earth moves; and they maintain that neither the eighth sphere nor the sun revolves....Now, it is a want of honesty and decency to assert such notions publicly, and the example is pernicious. *It is the part of a good mind to accept the truth as revealed by God and to acquiesce in it.*" Melanchthon then cites the passages in the Psalms and Ecclesiastes, which he declares assert positively and clearly that the earth stands fast and *that the sun moves around it, and adds weight other proofs of his proposition that "the earth can be nowhere if not in the centre of the universe."* p126-127.

While Lutheranism was thus condemning the theory of the earth's movement, other branches of the Protestant Church did not remain behind. Calvin took the lead, in his Commentary on Genesis, by condemning all who asserted that the earth is not at the centre of the universe. He clinched the matter by the usual reference to the first verse of the ninety-third Psalm, and asked, *"Who will venture to place the authority of Copernicus above that of the Holy Spirit?"* p127.

Dr. John Owen, so famous in the annals of Puritanism, declared the Copernican system a *"delusive and arbitrary hypothesis, contrary to Scripture"* and even John Wesley declared the new ideas to *"tend toward infidelity."* p128.[28]

True to their motto (sola scriptura), these men fought for the creation account outlined clearly in the Bible. Will you also stand with these bold reformers whose cosmology, like the ancient Hebrews, was based firmly in the Bible? Or will you choose to regard the authority of a man like Copernicus instead? A man whose own words plainly reveal his allegiance to Rome.

Indeed, the preface to Copernicus' chief work, *On the Revolutions of the Celestial Spheres* (1543), is a dedicatory letter "To His Holiness, Pope Paul III". According to *Encyclopaedia Britannica*, "Pope Paul

III (reigned 1534–49) is considered to be the first pope of the Counter-Reformation."[29] It is this man who Copernicus calls "the most eminent man in dignity of rank and in love of all learning and even of mathematics" and to whom Copernicus appeals that "by your authority and judgment you can easily suppress the bites of slanderers". The work of the reformers and other defenders of the Bible in countering Copernicus' theories did not go unnoticed, and it is thus that the astronomer propounds:

> If perchance there shall be idle talkers, who, though they are ignorant of all mathematical sciences, nevertheless assume the right to pass judgment on these things, and if they should dare to criticise and attack this theory of mine because of some passage of Scripture which they have falsely distorted for their own purpose, I care not at all; I will even despise their judgment as foolish.[30]

Undoubtedly, to stand with Copernicus in matters of astronomy is to stand with Rome during the counter-reformation.

While Copernicus introduced heliocentrism to the world, he was widely rejected by his contemporaries, particularly the Protestants. The next challenger to the geocentric world view would also be controversial in his time, but would later be hailed as the champion of heliocentric doctrine.

Galileo: A Friend of the Jesuits

As previously established, the Catholic Church not only approved but celebrated Copernicus' model of the heliocentric universe and the globe. Yet strangely enough, Galileo was imprisoned and forced to recant after publishing the same views not long after (Galileo was born 21 years after Copernicus' death). Some facts regarding Galileo may shed light on this apparent contradiction. To begin with, we find the following link between Galileo and the Jesuits:

> The Jesuits of the Roman College (a religious order of priests

> within the Catholic Church) helped Galileo to confirm mathematically his version of the heliocentric theory, and considered him to be an esteemed colleague and friend.[31]

The Jesuits often play both sides, making it appear that the church is against a particular party in order for that 'assailed' party to win sympathy from the Papacy's real enemies. This strategy is based upon the wisdom of the ancient proverb: 'the enemy of my enemy is my friend'. The Papacy's real enemies were the Protestants, who were now being drawn into camaraderie with the 'oppressed' heliocentrist and Jesuit agent, Galileo Galilei. And just as Rome intended, sympathy for Galileo's persecution would arouse sympathy for his doctrine.

That such a cunning plot was at play during the Galileo affair is supported by the words of Guy Consolmagno, director of the Vatican Observatory and president of the Vatican Observatory Foundation. Consolmagno is a Jesuit who no doubt has inside knowledge on what really happened between Galileo and the church. In true Jesuit style, he craftily reveals the truth in plain sight:

> Nobody knows really why Galileo was gone after…For most of Galileo's life he was lionized, he was treated like a hero, including by people in the Church…When Galileo got into trouble at the end of his life, it was a real shock. It was a complete reversal of everything that had been said up to that point. And so the historical question is, why did it happen? And the answer is, we don't know. You can go to amazon.com and find 300 books on Galileo, every one of them with a different answer. Which is to say, there was something going on, and it wasn't simply a science versus religion thing…If you relied on "JFK," the movie, to figure out what happened in the assassination of Kennedy, you'd be in as good shape. You've got to remember the Galileo affair occurred at the height of the Reformation and the 30 Years' War.[32]

In this statement, the Vatican's key authority on astronomy reveals that "there was something going on" with regard to the Catholic

Church's treatment of Galileo, and "it wasn't simply a science versus religion thing". Rather, Consolmagno compares the Galileo affair to "'JFK' the movie" and its representation of the Kennedy assassination, implying that there was a conspiracy at play. He then offers some clues as to why such a scheme would be expedient for the church by noting that it happened at "the height of the Reformation and the 30 Years' War". Reading between the lines, this Jesuit is admitting that the Catholic Church employed this mock trial of their good Catholic Galileo to forward their designs against the Protestant Reformation. In fact, rather than enduring a slow and painful death like those truly tried for heresy, Galileo retired under house arrest after his appearance before the notoriously merciless Dominican inquisitors.

This crafty publicity stunt organised by the Jesuits once again brought the heliocentric theory to the fore across Christendom, and was evidently a part of the aforementioned scheme of "introducing all persons to dispute" regarding the authority of the Holy Scriptures. Indeed, this event is still used today to exemplify the ignorance of past ages in matters of astronomy. And Galileo is hailed as a champion of truth! Notwithstanding such accolades, this man's work led the Christian world one step further down the path of science-based infidelity, since we read earlier that "these five men [Copernicus, Kepler, Galileo, Descartes, and Newton] had given a new divine revelation to the world...*destined to be fatal to the old theory of creation*" which *"gave a new basis for the theory of evolution"*.

A brief examination of the life and work of Issac Newton, Johannes Kepler, and René Descartes will reveal that these scientists were all involved in occult philosophy. These associations and tenets led them to put forth many speculative theories in support of heliocentrism, further undermining the geocentric cosmology of the Bible.

Johannes Kepler: Inspired of Egypt

Johannes Kepler is one of the five men identified by Dickson as bringing a new divine revelation to the world. Among other things, Kepler attributed the changing tides to the gravity of the moon. Like Copernicus, Kepler was steeped in the mysticism of 'the thrice great Hermes', and within his own writings lies a bizarre admission concerning the origin of his ideas. From his book, *The Harmony of the World*—which seeks to prove the heliocentric universe and explain planetary motion around the sun—we read:

> ...a very few days after the pure Sun of that most wonderful study began to shine, nothing restrains me; it is my pleasure to yield to the inspired frenzy, *it is my pleasure to taunt mortal men with the candid acknowledgment that I am stealing the golden vessels of the Egyptians to build a tabernacle to my God from them,* far, far away from the boundaries of Egypt....I cast the die, and I write the book.[33]

Here, Kepler shamelessly admits that he has stolen the golden vessels (the sacerdotal articles) from the Egyptian religion and brought them into the Christian West.

Did God ordain that His people seek wisdom and knowledge from pagan nations? Did He not, on the contrary, designate that the sacred light spoken by the prophets and recorded in the Holy Scriptures be spread across the heathen world? Yet here, Kepler proudly admits that he has stolen wisdom from the Egyptians, despite regarding himself and other astronomers as being "priests of the highest God in regard to the book of nature".[34] How is any Christian to regard this man's discoveries after such a confession?

Issac Newton and the Theory of Gravity

Issac Newton has been hailed as the greatest scientist of all time. However, there are some facts concerning this man that, for the

Christian at least, should cast doubt upon the credibility of his discoveries. Newton is most famous for his three laws of motion, and especially his law of universal gravitation:

> The Law of Universal Gravitation states that every object in the universe attracts every other object in the universe with a force that has a magnitude which is directly proportional to the product of their masses and inversely proportional to the distance between their centers squared.[35]

Modern science asserts that it is gravity which holds the planets in their orbits around the sun. This makes gravity an essential component of the heliocentric model. However, a closer examination of this theory reveals some peculiar scientific speculations. *Encyclopedia Britannica* states that invisible particles called gravitons, "which have not been directly observed" are responsible for this effect:

> Graviton...is thought to be the carrier of the gravitational field... Gravitons, like photons, would be massless, electrically uncharged particles traveling at the speed of light...Gravitons have not been directly observed.[36]

Here lies a confession that gravity has never been proven, since gravitons have never been directly observed. For the avoidance of doubt, it is an observable fact that objects of higher density fall through those of lower density towards the Earth, such as a feather falling through the air or a stone falling to the bottom of a pond. It is the theory of gravity—that mass attracts other mass—that has never been proven or observed.

What can be proven, however, is that the man who proposed the law of gravity was heavily involved in the occult art of alchemy. He has even been labelled a sorcerer by secular writers. An article from *National Geographic* states:

> Newton wrote more than one million words about alchemy throughout his life, in the hope of using ancient knowledge to

> better explain the nature of matter—and possibly strike it rich. But academics have long tiptoed around this connection, since alchemy is usually dismissed as mystical pseudoscience full of fanciful, discredited processes.[37]

Newton's obsession with alchemy—which is nothing less than Egyptian sorcery—is an uncomfortable fact for the secular scientist, and even more so for the Christian. At the very least, the image of Newton as an objective and rational scientist is heavily tainted by his connection with the occult.

Interestingly, Newton himself sought to keep his alchemy private. On one occasion, he wrote a letter to fellow alchemist, Robert Boyle, urging him to keep "high silence" about his alchemy, and warning him that there would be "immense damage to [the] world if there should be any verity in [the] Hermetick writers" since there were many things that "none but they understand".[38]

Like Copernicus and Kepler, Newton had a deep reverence for the sun-worshipping Egyptian sage Hermes Trismegistus, who is referenced in the quote above. In fact, so taken was Newton with this heathen philosopher that he is known to have translated at least one of Trismegistus' works, *The Emerald Tablet*, into English. It is from this occult document that the phrase 'as above, so below' originates. This phrase is among the chief sayings of satanists such as H.P. Blavatsky and Aliester Crowley, and is depicted visually in the illustration of Baphomet. Furthermore, in *The Emerald Tablet*, Trismegistus claims to explain "the operation of the Sun", yet his explanation contains a shadowy notion that sounds remarkably similar to Newton's theory:

> Its [the sun's] force is above all force.
> For it vanquishes every subtle thing and penetrates every solid thing.[39]

Did Newton not propose that from the sun emanated an all-

powerful force responsible for keeping the Earth and the planets in orbit? Rather than gaining this epiphany from an apple falling upon his head, it is far more credible that Newton gained insight for his theories from Trismegistus' writings. Like Eve who ventured upon Satan's ground by approaching the forbidden tree, Newton's obsession with the occult enabled the arch deceiver to communicate through him. And just as Eve's act brought a curse upon the Earth, so did Newton's conceptions usher in a new age of infidelity.

Moreover, fearing the loss of Newton's scientific credibility, it is no marvel that after his death, The Royal Society deemed that his writings on alchemy were "not fit to be printed."[40] In that far more Christian age, many would have recoiled at such knowledge. Yet centuries later, in 1936, a collection of Newton's papers were purchased by a man by the name of John Maynard Keynes. After studying these papers and recognising the significance of what they divulged, Keynes gave a lecture to The Royal Society. In his lecture, Keynes declared:

> Newton was not the first of the age of reason. He was the last of the magicians, the last of the Babylonians and Sumerians...[and] the last wonder-child to whom the Magi could do sincere and appropriate homage.[41]

Keynes proclaimed that Newton was a magician. The Bible warns us:

> Leviticus 19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

In light of this counsel, the Christian should view with utmost skepticism the discoveries of such a man, who even the secular world regards as a sorcerer.

Newton's involvement in freemasonry is also noteworthy. As the

following quote highlights, the results of his life's work bear testament to the delusive workings of Satan:

> These five men had given a new divine revelation to the world; and through the last, Newton, had come a vast new conception, destined to be fatal to the old theory of creation...these men gave a new basis for the theory of evolution as distinguished from the theory of creation.[42]

Deism is Born

Newton's theory of gravity painted the heliocentric theory with a semblance of scientific validity. Remarkably, this theory—comprised of one unproven assumption upon another—was enough to settle the argument for the scientific community of the 17th century, ushering in a new age of science-based infidelity. This is clearly articulated by NASA employee Holli Riebeek in her article for *Earth Observatory*, titled: 'Planetary Motion: The History of an Idea That Launched the Scientific Revolution':

> In 1687, Isaac Newton put the final nail in the coffin for the Aristotelian, geocentric view of the Universe. Building on Kepler's laws, Newton explained why the planets moved as they did around the Sun and he gave the force that kept them in check a name: gravity.[43]

Inside that coffin lay not only the geocentric view of cosmology, but the inerrant authority of the Holy Scriptures. For the Bible emphatically teaches that the sun, moon, and stars move over a stationary Earth, and not the other way around.

That Deism (a belief which rejects the authority of divine revelation) sprung up as a result of this new consensus should be a source of serious consternation for the Christian. If the Scriptures can be proven wrong on scientific matters, does this not erode their authority on all other matters? A man either believes the claim that all Scripture is given by inspiration of God, or he does not. There can

be no middle ground.

As the spurious science grew in favour, no longer did educated men see the mighty hand of God at work in upholding all things. Rather, God was believed to have nothing to do with the affairs of men. His hand was made redundant in their learned minds by the discovery of supposed natural laws such as gravity. One such learned man was the infamous Enlightenment philosopher Voltaire.

Voltaire is widely regarded as being chiefly responsible for the ideology which led to the French Revolution—a period in which 40,000 men, women, and children were slaughtered in a murderous frenzy. It is well understood by the Christian that all this befell France due to its rejection of the Holy Scriptures in favour of human reason. Voltaire expressed his hatred for the Bible in the following words:

> The Bible. That is what fools have written, what imbeciles commend, what rogues teach and young children are made to learn by heart.

What is lesser known is that the infidel hardihood that inspired Voltaire—and by extension, the revolt that shook France—had its origin in scientific conceptions. While exiled in England, Voltaire's deistic inclinations were fortified by the study of Newtonian physics. The effect this would have on the history of his nation is explained by Professor John Lienhard from the University of Houston:

> So Voltaire took the new English science, rationalism tempered with observation, back to France. Those ideas soon ran away from him and started a revolution beyond anything he'd ever intended. And so it was, at length, Isaac Newton who put the terribly disruptive engines of the French Revolution into motion.[44]

After reviewing these baleful results, the Christian must conclude that Newtonian science is a seed of satanic origin. For after eroding

faith in the Scriptures, it left the nations to reap a sorrowful harvest. How accurately were the words of David manifest in that event: "the wicked walk on every side, when the vilest men are exalted". Psalm 12:8.

Unfortunately, the world failed to reason from cause to effect. Rather, with the passage of time, the authority of the Bible was further ridiculed by more cosmic lies. Charles Darwin's *On the Origin of the Species* was published in 1859, introducing the theory of evolution to the world. And in 1927, Jesuit priest George Lemaître proposed what later became known as the Big Bang theory. Pay careful attention to the following statement, which identifies gravity as one of the most crucial components of the Big Bang:

> After the Big Bang, the Universe cooled and went dark for millions of years. In the darkness, gravity pulled matter together until stars formed and burst into life, bringing the 'cosmic dawn.'[45]

Not only does gravity play a critical role in the Big Bang theory, but it underpins the entire heliocentric model, which depends upon the sun's gravitational pull to keep the Earth in orbit. However, the Christian must acknowledge that the sun wasn't made until the fourth day of creation. This is sufficient evidence that the sun is not responsible for keeping the Earth in place. Job denounces this blasphemous claim—which magnifies the sun over the Creator—when he states: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing". Job 26:7.

To say that the Earth is suspended upon nothing refutes the idea that the Earth is kept in orbit by the sun's gravitational pull. It is the power of God, and not invisible particles known as gravitons, which holds the Earth in place and even keeps it still (1 Chronicles 16:30). King David sought to express the same sentiments when He said: "The earth is the LORD'S...For he hath founded it upon the seas, and established it upon the floods." Psalms 24:1-2.

Maintaining perfect harmony with the account of Genesis, David here declares that the Earth is founded upon the waters of the great deep; being stable upon that which seemingly affords no stability. The thought being conveyed by both Job and David is that it is the power of God which gives steadfastness to the Earth. Furthermore, the apostle Paul declares in Hebrews 1:3 that it is the Son of God who is "upholding all things by the word of his power". Yet modern science seeks to attribute this power to phantom particles.

Are you beginning to see the sleight done towards our Creator's vested interest in our world by these deistic conceptions? Undeniably, the so-called natural law of gravity has supplanted the constant and miraculous operation of God, which the prophets of old marvelled at.

Orbital satellites, space travel and anything else which depends upon Newton's theory of gravity may therefore be dismissed as fictitious, no matter how real the stagecraft of SpaceX or NASA and their computer-generated-images may seem. A small amount of research will clearly expose these organisations and their supposed space travel for the elaborate frauds that they are. And the diligent truth seeker will find that there are ample answers to questions which may arise concerning telecommunications and other technologies.

The history of heliocentrism, and the dubious credentials of the vessels who relayed it to the Christian world, should be a cause of great concern to any Christian who believes in a globe. The work of these men, with their complex ideas and bamboozling calculations, has caused the Word of God with its simple cosmology to appear unintelligent. As the heliocentric globe displaced the geocentric flat Earth, so too was faith in the Bible displaced by faith in the speculative theories of men. No doubt, this was by design of the great deceiver, for as faith in the creation model was undermined, so was faith in the rest of Scripture. Atheism gained deeper ground and false teachers grew even more brazen, levelling out blow after blow

against God's Word. So effective was this device of Satan (heliocentrism) in being the first step towards evolution and atheism, that anyone who dares question it, even amongst Christians, is declared a fool.

The Spinning Globe and the Big Bang

Not only did the heliocentric model lead to the Darwinian theory of evolution, but it also led to the Big Bang theory. The Big Bang theory is an inseparable part of the science needed to sustain heliocentrism. Without the Big Bang theory, there is no scientific explanation for planetary motion. In an article published by *The New York Times*, Robert Jastrow, former director of NASA's Goddard Institute for Space Studies, states:

> The general scientific picture that leads to the big-bang theory is well known. We have been aware for 50 years that we live in an expanding universe in which all the galaxies around us are moving apart from us and one another at enormous speeds. The universe is blowing up before our eyes, as if we are witnessing the aftermath of a gigantic explosion. If we retrace the motions of the outward-moving galaxies backward in time, we find that they all come together, so to speak.[46]

According to this modern scientist, the Big Bang is the source of all planetary motion. It is the reason for the Earth's charge through space at such an enormous speed. The Christian who does not believe in the Big Bang, but still believes that the Earth is spinning on its axis, rotating around the sun, and travelling through space, is thus faced with a dilemma. Since they denounce the explanation given by modern science for the Earth's motion, they must provide their own explanation for Earth's orbit around the sun (107,000 km/h) and Earth's charge through space (828,000 km/h). However, no explanation for these astounding speeds can be found in the Bible. On the contrary, the Bible repeatedly declares that the Earth is stable and cannot be moved, and further, that it is the

sun which moves in a circuit above the Earth! Therefore, since no explanation for these speeds can be procured from the Scriptures, one cannot stand with modern science in believing that the Earth is speeding around the sun, and yet deny the scientific explanation for why it does so. The Christian must either accept that the planets were set in motion by the energy of the Big Bang (and hence accept theistic evolution), or denounce the heliocentric model altogether and affirm that the Earth is stationary as the Bible declares.

What a plain path the believer would find for his feet if he would but take the Bible as it reads! No speculation concerning the origin of these supposed speeds would be necessary, as the non-motion of the Earth is affirmed repeatedly in Holy Writ. The flat-Earth believer, unlike the heliocentrist, furnishes proof after proof for his model from Scripture, and not the speculations of science falsely so-called.

Indeed, the integrity of the flat-Earth believing Christian is maintained by his literal, matter-of-fact approach to the creation account of Genesis. It is this approach which leads him to acknowledge that creation took six literal days to accomplish. Herein is demonstrated true faith in God. However, one must not stop at the conclusion of Genesis 1, for one's integrity is truly put to the test by what God established after those first six days. In Genesis chapter 2, we read:

> Genesis 2:1 Thus the heavens and the earth were finished, and all the host of them.
> 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
> 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

At the conclusion of His work, God rested. He blessed the seventh day and set it apart. In this act, God ordained that His intelligent

creatures should similarly cease from their labours on the seventh day of each week, in order that they may remember how "in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." Exodus 31:17. To reinforce the significance of this memorial, the Sabbath was made part of the ten commandments given to Moses at Mount Sinai. However, the Sabbath has its origin not with the Hebrews or the Jews, but with Adam and Eve, who kept the Sabbath with God in the Garden of Eden. This is the memorial which David is referring to when he says: "He [God] hath made his wonderful works to be remembered". Psalm 111:4.

Indeed, the seventh-day Sabbath was given to man to remind him of God's wonderful works of creation. This is why, in Exodus 31:17, God describes the Sabbath as being a sign of allegiance between Him and His people. In keeping the Sabbath, men acknowledge God's authority as Creator, and thereby distinguish themselves as His people. The Sabbath has thus served as a dividing line throughout all time. For in periods when polytheism prevailed, and the origin of life was credited to multiple pagan gods, or in an age of atheism such as today, when the theory of evolution abounds, the keeping of the Sabbath—as an acknowledgement of the God of the Bible as Creator—remains a critical sign of allegiance to Him.

As such, the flat-Earth believer who keeps Sunday, yet rightly believes in the literal six-days of creation, faces a serious dilemma. Essentially, his faith in the true account of creation is made of nil effect if he refuses to uphold the memorial God gave in honour of that account. All along, the flat-Earth believer has abandoned the false science of men in order to uphold the true science of God's Word. Yet if he chooses to keep Sunday (the first day of the week), he is doing the exact opposite. Consider the following boasts made by the Roman Catholic Church regarding the transference of Sabbath to Sunday.

> Of course the Catholic Church claims that the change was her act…And the act is a MARK of her ecclesiastical power and au-

thority in religious matters.[47]

> The [Catholic] Church is above the Bible, and this transference of the Sabbath observance is proof of that fact.[48]

> But since Saturday, not Sunday, is specified in the Bible, isn't it curious that non-Catholics, who claim to take their religion directly from the Bible and not from the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent; but this change was made about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom even though it rests upon the authority of the Catholic Church and not upon any explicit text in the Bible. That observance remains as a reminder of the Mother Church from which the non-Catholic sects broke away—like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair.[49]

Ultimately, by the observance of Sunday, the flat-Earth believer betrays his own rule concerning the literal interpretation of Scripture in favour of the opinions of men. Indeed, by choosing to keep the first day in place of the seventh, the flat-Earth believer disregards the very memorial put in place to honour the Genesis account of creation that he so highly reveres!

There is yet another class which betray their supposed literalist approach to Genesis in a different way. A Christian might rightly keep the seventh-day Sabbath as a memorial of the six literal days of creation. Yet if he rejects what Scripture declares was made during those six days, and chooses to accept the opposing model promoted by science, he falls into a similar error. Like the Sunday observer, he rejects the authority of God in favour of the authority of men. He remembers the Sabbath but forgets what the Sabbath was ordained to commemorate. In Psalm 111, David reminds us what true Sabbath-keeping is all about:

> Psalm 111:2 The works of the LORD are great, sought out of all

them that have pleasure therein.
111:3 His work is honourable and glorious: and his righteousness endureth for ever.
111:4 He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.

God's great works were made to be remembered. And these works are outlined clearly in the first chapter of the Bible, where there isn't the slightest suggestion of a spinning globe orbiting the sun. On the contrary, we have seen that the sun was made on day four, when it was placed within the expanse created by the firmament above the Earth. Therefore, the globe-believer who clings to his heliocentric cosmology in the face of innumerable passages of Scripture cannot be accounted to have sought out the great works of the Lord and have pleasure therein, for he has rejected them.

Nevertheless, for the dilemmas of both classes, there is a simple solution: accept the Word of God in its entirety. Then, speculation and the philosophy of men will no longer be needed to sustain one's unsound position, and each will have an authoritative 'Thus Saith The Lord' to repose upon.

But alas, rather than nobly acquiesce to a revelation bearing the incontrovertible authority of Scripture, many rise up against the message because it is not convenient for them, heaping ridicule and contempt upon its proponents. However, this kind of scorn should come as no surprise, for Peter prophesied of these scoffers long ago.

Drawing a comparison between the antediluvians of old who rejected God's Word and ridiculed His messenger, and those who do the same in the last days, Peter forewarns: "there shall come in the last days scoffers, walking after their own lusts". Rather than looking to Scripture as their guide for all things, these scoffers choose to follow their own inclinations. That Peter is referring to the Christian and not the worldling is shown by their mock-

ing words: "saying, *where is the sign of his coming?* for since the fathers fell asleep, all things continue as they were *from the beginning of the creation.*" 2 Peter 3:3-4. As the ungodly scoffed at Noah when he preached God's last message of mercy to the antediluvian world, God's final message of mercy will likewise be scoffed at by this class of so-called believers. But who are they?

Two things may be ascertained concerning these last-day scoffers. Firstly, they are believers in the second advent of the Lord Jesus Christ. And secondly, they are creationists.

Furthermore, in the succeeding verse, one distinguishing shortfall in their faith is identified. Peter points out one principle doctrine that they reject, stating: "For *this* they willingly are ignorant of, that by the word of God the heavens were of old, and the Earth *standing* out of the water and in the water". 2 Peter 3:5.

It is the creation account that these scoffers take issue with. Nevertheless, Peter previously established that this class believe in creation, for they said: "all things continue as they were from the beginning of the *creation*". Please notice this apparent contradiction. Why is Peter now declaring these people to be willingly ignorant of certain aspects of creation? Do not creationists believe that God spoke all things into existence? By the unraveling of this paradox we arrive at a shocking discovery.

Although these brethren acknowledge creation to be the origin of life, Peter outlines two specific details of the *Genesis account* of creation which these last-day scoffers are willingly ignorant of. Pay attention to the word *willingly*. After being presented with the evidence, this class have chosen to ignore what God has revealed to them regarding His creation. Their ignorance is by choice.

Peter continues his rebuke by detailing the first aspect of the Genesis account that these scoffers wilfully ignore: "that by the word of God the heavens were of old". Here, Peter points to something that

was made, for its origin was "by the *word* of the God"; a clear reference to God's work of creation when He spake and it was done.

As has been established, the firmament is a vital component of "the heavens" according to Scripture, and it was the firmament which God made by the power of His Word. Indeed, the expanse in which the fowls fly and the stars traverse exists only by virtue of that solid structure. For it was the firmament which divided the watery mass into the waters "under the firmament" and those "which were above the firmament". Therefore, it is this principal feature of the heavens—the firmament—that the last-day scoffers reject. They have chosen to ignore the structure which God stretched forth over the Earth, since it does not conform to their scientific conceptions. Thus, it can truly be said that they are willingly ignorant of the heavens that were of old.

Yet this isn't the only fact which this class of believers ignore. They also reject the Biblical reality that "the earth [is] standing out of the water and in the water". 2 Peter 3:5. This is another clear allusion to Genesis and other Scriptures which depict the Earth as being perched atop the waters of the great deep, miraculously standing upon its pillars in a watery base. The believer in the heliocentric model with its globe hurtling through space cannot accept these passages, as they are so much at variance with their beloved scientific model. Rather, as is being witnessed today, they rise up against this message, deriding and ridiculing those who have the courage to take their stand upon what the Bible so clearly teaches.

With the contempt thus far displayed by so-called Christians towards plain Biblical proof, it is not difficult to envisage how these same brethren, if they continue in their course, will end up being the very ones prophesied of by Peter, who will scoff at the soon-coming message of mercy to the present world. Of a certainty, the final message will be given by those who truly live by every word that proceedeth out of the mouth of God, and not by those who pick

and choose what suits them.

Ultimately, if one believes that God created a globe which is hurtling through space, then the Genesis account as a whole must be rejected. However, if one does take a literal, inerrant approach to Genesis 1, then accepting the flat-Earth model is the only logical conclusion. This is highlighted by David H Bailey, a heliocentrist, in his article *What was the Ancient Biblical Cosmology?*:

> Needless to say, almost all readers today view these verses only as literary devices emphasizing the glory of God, not as literal scientific fact...This, in a nutshell, is the central difficulty in taking *a literal, inerrant approach to the Bible* and using this world-view as the foundation for a young-earth creationist view: not only is such an approach utterly in conflict with vast amounts of scientific data, but also *it would require a 21st century person to adopt the ancient cosmology and become a flat-earth advocate!*[50]

This brings us back to where we began. In order to avoid the scornful title of a 'flat-earther', Christians are choosing to interpret innumerous Bible passages on a poetic basis, abandoning a literal approach to Genesis. Yet as Jesuit astronomer Guy Consolmagno declares, to maintain a literal approach to Genesis means that you must believe in a flat Earth covered by a dome! In fact, in an interview with *FORA TV*, Consolmagno recalls an occasion in which he was approached by a Christian who professed to believe in the literal account of Genesis. His response is of particular interest:

> One of the guys came up to me and said: "You know, I just want to let you know, I believe in the absolute truth that creation was made in the six days just as described in the book of Genesis. And that's my religion; I just want you to know that ahead of time." And I'm thinking, you know, *have you actually read Genesis? Where it says the world is flat, and it's covered with a dome, and there's water above and below the dome.*[51]

This Jesuit astronomer freely acknowledges what a literal approach

to Genesis involves. However, choosing to uphold the position of science instead, he states:

> What kind of picture of God do I get at the end of the day when I see that *the universe is not just a dome over a flat Earth, the way that Genesis describes it,* but is infinite numbers of multiverses?—what science does is expand my view of how big God is. And as I said before, *my fundamental beliefs of how the universe works, which cannot be proved by science, are the assumptions I start with* before I can build a logical system.[52]

Another popular astrophysicist, Neil deGrasse Tyson, made a similar case when asked whether faith and reason could ever be reconciled. In answer to this question, Tyson declared:

> I don't think they're reconcilable....For example, if you knew nothing about science, and you read the Bible (the Old Testament) which in Genesis is an account of nature, and I said to you, give me your description of the natural world based only on this. You would say the world was made in six days and that stars are just little points of light, much lesser than the sun, and in fact they can fall out of the sky because that's what happens during the Revelation....So to even write that means you don't know what those things are. You have no concept of what the actual universe is. *So everybody who tried to make proclamations about the physical universe based on Bible passages got the wrong answer.* When science discovers things, and you want to stay religious, or you want to continue to believe that the Bible is unerring, what you would do is say, well, let me go back to the Bible and re-interpret it. Then you would say things like, oh they didn't really mean that literally, they meant that figuratively. *So this whole reinterpretation of how figurative the poetic passages of the Bible are came after science showed that this is not how things unfolded.* And so the educated religious people are perfectly fine with that. *It's the fundamentalists who want to say that the Bible is the literal truth of God* and want to see the Bible as a science text book who are knocking on the science doors of the schools...[53]

In this interview with *Moyers and Company*, Tyson explains how the beliefs of "fundamentalists who want to say that the Bible is the literal truth of God" are utterly incongruous with the discoveries of science. He even goes as far to say that "everybody who tried to make proclamations about the physical universe based on Bible passages got the wrong answer". And furthermore, that it was only "after science showed that this is not how things unfolded"—referring to the creation account of Genesis—that many Christians were forced to re-interpret the Bible passages with figurative meanings, in order to remain in harmony with science.

Friends, let us not be among those scoffers who deny the specified facts of creation in favour of "science falsely so called". May we be among those who base their understanding on the Bible, rather than the unprovable assumptions of men. Indeed, the times of our ignorance God winks at, but once the force of the truth reveals our misconceptions, we are liable for its rejection.

The book of Acts tells us that Jesus cannot return "until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began". Acts 3:21. We have clearly seen that the Bible teaches a flat, non-rotating Earth. This truth must be restored by God's people before the Lord can return. For God's remnant are described as undefiled virgins, meaning that they are free from all false doctrines.

Although the acceptance of this unpopular truth will no doubt invite ridicule and scorn, we are not to fear. Ultimately, this is an issue which every Christian will have to face, as was the case with the reformers of old. The testing question for each individual will be: Will I stand on the infallible teachings of God's word alongside the prophets of the Bible and the Protestant reformers? Or will I stand upon the claims of modern science, which openly admits to have destroyed the creation model given by God?

Brothers and sisters, if you are convicted that what has been

shared is the truth, then act upon your conviction, "that your faith should not stand in the wisdom of men, but in the power of God." 1 Corinthians 2:5.

INDEX:
Geocentric Concepts Present in The Bible

The Face of the Earth

In geometry, a face is defined as a side of an object. It is a flat surface. For example, a cube has six faces. A sphere is the only shape that doesn't have any faces.

Genesis 1:29, 6:1, 7:3-4, 8:9, 41:56.
Exodus 32:12, 33:16.
Numbers 12:3.
Deuteronomy 7:6.
1 Samuel 2:10, 20:15.
1 Kings 13:34.
Job 37:12, 38:13-14.
Jeremiah 25:26.
Ezekiel 34:6, 38:20, 39:14.
Amos 9:6.
Luke 21:35.
Revelation 1:7.

A Circle; Not a Sphere

Compare Isaiah 40:22 with Isaiah 22:18. Isaiah knew how to describe a ball or sphere, yet chose to describe the Earth as a circle (which is flat) instead.

The Ends of the Earth

A sphere is without faces, edges, or ends. By contrast, a flat disc has a face in addition to edges and ends.

Deuteronomy 28:64, 33:17.
Job 37:3, 38:13.

Psalm 46:9, 48:10, 59:13, 72:8, 98:3.
Proverbs 8:29, 17:24, 30:4.
Isaiah 41:9, 45:22, 48:20, 49:6, 52:10.
Jeremiah 16:19, 25:31.
Daniel 4:10-11,20.
Micah 5:4.
Zechariah 9:10.
Acts 13:47, 17:26.

God Holds Back the Waters

God decreed that the waters would not pass his commandment. He keeps them from falling off the ends of the Earth.

Job 26:10, 38:11.
Psalm 104:9.
Proverbs 8:27-29.

The Earth is Built Upon Foundations

The Earth is built upon foundations and pillars.

1 Samuel 2:8.
Job 9:6.
Job 38:4-6.
Psalm 75:3, 102:25, 104:5.
Isaiah 48:13, 51:13.
Jeremiah 31:37.
Zechariah 12:1.

The Sun Moves

The sun moves while the Earth is stationary. God ordained that it would be the work of the sun and moon to generate the days, nights, seasons, and years.

Genesis 1:14-19.
Joshua 10:12-14.
2 Kings 20:8-11.

1 Chronicles 16:30.
Psalm 19:1-6, 96:10.
Amos 8:9.
Zechariah 1:11.

The Firmament Separates Us From the Waters Above

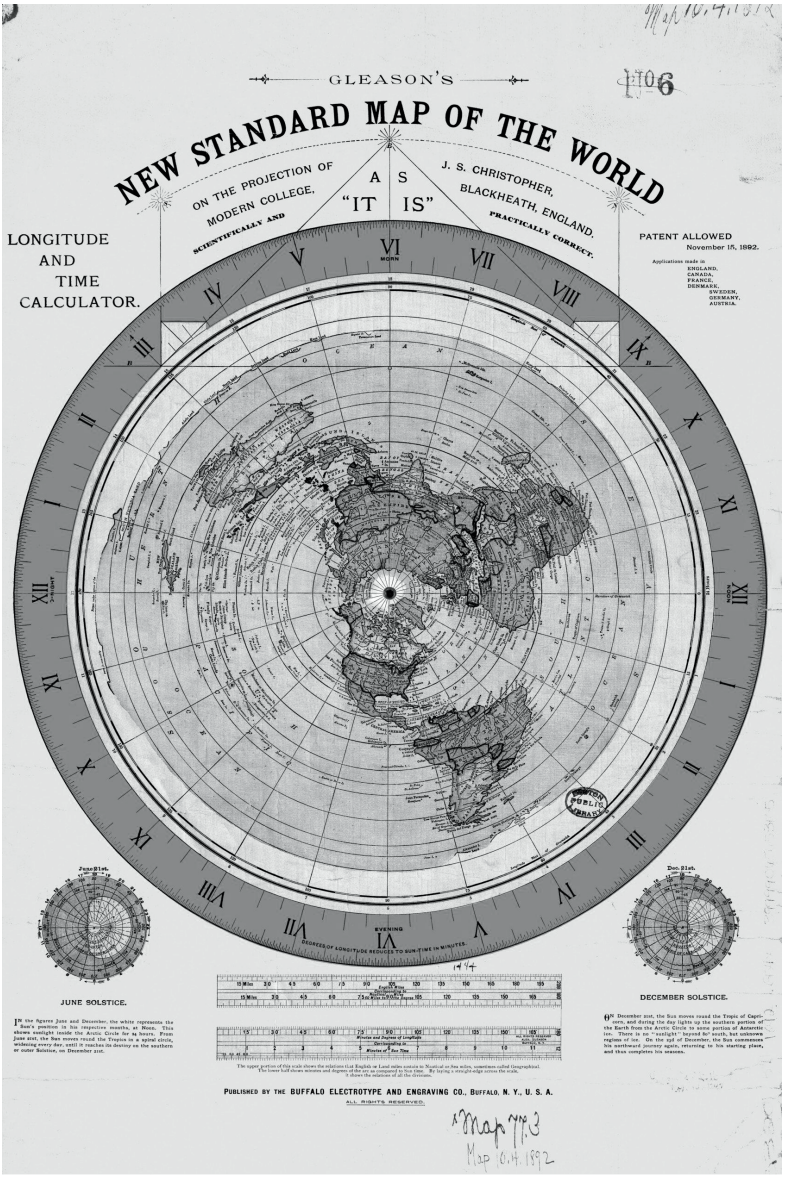
The firmament is described as a tent or a dome in which the birds as well as the sun, moon, and stars reside. The firmament was created to "divide the waters from the waters". The waters above the firmament exist to this day, and are separated from those beneath the firmament, such as the seas, oceans and the great deep.

Genesis 1:1-2, 6-8, 7:11, 8:2.
Job 37:18.
Psalm 148:4.
Isaiah 40:22.

God is Closer Than You Think

The Earth is described as God's footstool.

Exodus 24:10.
Deuteronomy 33:26.
Psalm 68:4, 33-34, 104:1-3.
Lamentations 2:1.
Ezekiel 1:26.
Matthew 5:34,35.
Acts 7:49.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by Alexander Gleason
Seventh-day Adventist and Civil Engineer

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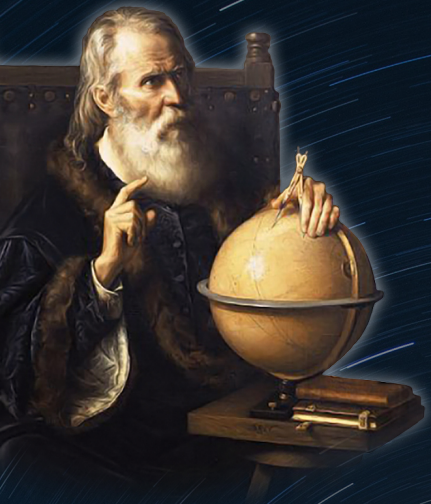

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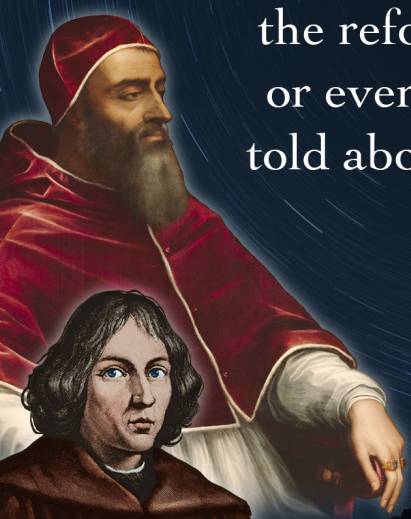

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